/42 cont./

*136 We can count among the amphibians the "Boicururu," or snake toad, which is nothing but the water tarantula, but it is very poisonous here; it is found near lakes in the swamps. Frogs are found in small numbers in the center of the region; [262] they abound where there is water on the banks of rivers; only the Toba and other barbarians eat them; the Chiriguano do not. There is an infinity of "Cururu" toads in terms of size, color, and song, one being distinguished among all of them, the one that the whites call "Rococo" and that is heard continually and loudly at a distance of one kilometer at night in rainy weather and where there is water.

*136 *825 [757] [164] The toad is medicinal; one or two large ones are gently caught alive and, one after the other, applied /43/ to parts of the body affected by erysipelas, which is cured very efficaceously, with the animal being left dead, doubtless because with its cold belly it absorbs all the heat which the sick person has in the said painful parts; more than once I have seen erysipelas cured in this way. In rainy weather there are so many of them that it is impossible to sleep near the place where they gather to sing their discordant tattoo; at the end of a heavy shower is when the noise of the toads is most unbearable.

*136 Fish abound in the large rivers, where there are shad, bagre, and dorado; the latter reach a length of two meters, as I have seen, and are very palatable and drip blood like cow's meat. Then in the same rivers, streams, and permanent lakes, there is an infinity of small "pira" fish, which are good to the taste, and finally there is no lack of eels, "Chorinchi," ● 43 or the useful leeches, "Evoipe." Indians who live on the banks of rivers of great volume trade in fish; to be sure, they plant fields, but generally they do not harvest because of the lack of rain, but obtain maize in exchange for fish; dried shad tastes like cod and is worth 10 and 20 centavos.

*136 Insects are innumerable, but not as abundant and varied in their form, size, and color as they are in the region of the Beni, the Mojo, and others; they are a hundred times more numerous than all the quadrupeds and birds together; there are bothersome ones, like mosquitoes and zancudos /long-beaked mosquito/, and there are poisonous ones, which, however, rarely cause death.

/196 cont./

301 Over their tiru the men put the Mboivera, which is a small double piece of silver with its hole in the upper part, where they put a double cord of wool, on the ends of which there are [562] tassels of the same color. This ornament is for men, but there are also women who wear them, but smaller ones. If one in- [179] quires about the origin of the mboivera, no-Chiriguano can tell you today, but it is almost certain that they received it from the Spaniards, with whom they had relations almost from the time of the discovery, as can be deduced from the history of Tarija, whose first settlers had to fight vigorously to take over the territory which they then occupied. It is enough to see a mboivera in order to conclude that it is not of Chiriguano origin. The work which goes into almost all of them indicates that it is the work of civilized people, since decorations by the engraver's burin can be seen on it (2).

● 43
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2. A Mboivera, a Tempeta /sic/ with a ndamicha, four necklaces, and a ndamicha ichi formerly were exchanged for a horse, a cow, ten sheep, or 15 goats, but it should be noted that these pieces of property were worth little. A cow was worth five or six pesos, and the same could be said of the rest. Conscientious travelers today pay up to four bolivianos for a tembeta, because it is a museum piece.

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756 Both men and women adorn their necks with beads /perlas/. Itogũi; necklaces, Risi, are not of beads like those of civilized people, but in spite of this the itogũi has a conventional value among the Chiriguano. For four itogũi necklaces they sold the best that they had, and sick persons gave them to the sorcerer in order that he would cure them, and today, when it is almost impossible to obtain a necklace, it is not rare for a sick person who owns one to make a gift of it to the doctor, even though it may be his passport to eternity, because everyone understands that after the sick person has been treated by a sorcerer in the most barberous manner, if he does not recover it is clear he will die.